1: Jenness--83 (1913-16) 1922 Copper Eskimo
116, 602, 594

"The Copper Eskimos, like all the other branches of their race, have built up their society on the basis of the family, the term family being taken to mean a man, his wife and their direct descendants. There are certain peculiarities, however, in their conception of the family, and the angle from which they regard the various relationships, both within and without it, differs considerably from our own."

29: Jenness E-5 (1914-1916) 1959
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of us with a morsel of dried trout. It may seem strange that such close kinsmen should insist on a formal display of hospitality and goodwill, but Eskimos, like all human beings, are slaves to customs of their own creation.

The increasing number of cracks in the ice, and of deep pools round the margins of the lakes, induced Ikpuck and Parted-Hair to adopt another mode of fishing. In place of the hook and sinker on their lines they attached the gleaming tooth of a polar bear, and whenever a fish approached this lure promptly transfixed it with a long-handled trident fitted with three bone barbs. They even waded out into the water and chased the fish back and forth until the survivors escaped under the ice. The latter method was so successful that they often speared in twenty minutes twice as many fish as the rest of us caught in a day; but it required amazing endurance, for their blood almost coagulated at times and their limbs became stiff and black. One could readily account for Ikpuck's rheumatism, though he himself would not have understood the explanation. I noticed that nearly half their catch consisted of salmon-trout, weighing, on an average, only three or four pounds, whereas the salmon-trout that migrate from the sea each year to spawn in lakes nearer to the coast average between eight and ten pounds. Evidently their growth is stunted by permanent imprisonment in fresh water. They

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574 all directions, and the whole band of the Musk-ox
123 tribe surrounded us, every household vying with the others in offering us hospitality. Girling went to one house, Patsy and I to another, and The Runner lodged with his brother.

602 This "brother" puzzled me. If Icehouse had only one son, as I had always understood, why did The
[597] Runner call the man his brother? Of course, he might
[601] be an adopted son like myself, but the Eskimos usually distinguished an adopted kinsman by adding a special suffix to the term of relationship. The mystery was
[837] soon explained. A quarter of a century earlier Ice-
[851] house's first husband had met the young man's father in this region and established a permanent relationship with him by a temporary exchange of wives. Although the youth was not born until three or four years afterward, The Runner considered him a true brother from whom he could claim all a brother's
[123] rights and privileges; and I, though a stranger and a white man, was his adopted brother, with a similar claim to his friendship and help.

572 When the villagers gathered for a dance that eve-
574 ning The Runner found still another connection. A Musk-ox man and his wife hailed him as their "dancing-companion," declaring that he had filled that rôle for them many years before when they were visiting Dolphin and Union Strait. In virtue of this relationship they claimed the right to extend the village's